Mission News.

A JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS; WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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CONTENTS.

GENERAL NOTES.
THE PLACE OF EDUCATION IN MISSION WORK.....M. D. Dunning.
THE INAUGURATION OF PRESIDENT HARADA ..... F. A. L.
GLORY KINDERGARTEN AND TRAINING SCHOOL ..... A. L. Howe.
PICTURE,—THE NEW KOBE COLLEGE ACADEMY BUILDING.
THE CONDITIONS, WORK, AND PROSPECTS of KOBE COLLEGE.
THE MAEBASHI GIRLS' SCHOOL. Martha Clark Pedley.
A FEWS FACTS ABOUT THE BAI-KWA. A. M. COLBY.
THE CHINA CENTENARY MISSIONARY CONFERENCE ..... H. B. Newell.
SAPPORO ..... G. M. Rowland.

General Notes.

Mr. and Mrs. Stanford expect to sail for Japan on the fifth of August.

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Word has come of the appointment of Miss Hocking of Oberlin to be a teacher in the Bible School in Kobe. The time of her sailing for Japan has not yet been announced.

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It is expected that Dr. Creegan and Dr. Hitchcock, Field Secretaries of the American Board will be present at the Annual Mission Meeting which opens in Arima on the twenty-third of this month.

Among recent consular changes in the Far East we note the transfer of Mr. Roger Greene from Vladivostock to Dalny. Altho the two places have the same rating the latter is much the more preferable.

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This month the Japan Endeavor, which has heretofore been published in Okayama with Dr. Pettee as its English editor, passes into the hands of a board of editors in Tokyo. Rev. Mr. Tamura will be editor-in-chief and Rev. A. T. Howard of the United Brethren Mission will edit the English portion.

* * * *

General Booth of the Salvation Army arrived in Japan the middle of last month. Remarkable demonstrations of welcome have been given in his honor and he has been most cordially received everywhere. General Booth is specially interested in the Dōshisha because Major Yamamuro, who among the Japanese holds the highest rank in the Salvation Army, is a graduate of Dōshisha.

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A new bell has lately been placed in the tower of the Dōshisha Recitation Hall. The old bell had been in service over twenty years but about a year ago became badly cracked. It sold for more than fifty-five *yen* as old metal.

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Severa years ago the Kyoto Sunday

Schools had a rally in the Dōshisha Chapel. The gathering was a large one but composed mostly of adults. On the afternoon of April 28th there was another rally in the same place. It is estimated that there were about eleven hundred children present representing twenty-two of the twenty-eight Sunday Schools in the city. A stirring address was given by Mr. Tamura but most of the program was carried out by the children themselves in songs, recitations, or greetings from the different schools. This gathering marks the growth of interest in Sunday School work in Kyoto during the last thirty years or from that first school started in Dr. Davis's home to the present time when there is a membership enrollment of two thousand three hundred. Mr. Tamura spoke three evenings to large audiences on the subject of Sunday School work.

The Place of Education in Mission Work.

Mission work among peoples of a foreign land started in the idea of preaching, of proclaiming by word of mouth the revelation which God has given to men.

This truly is a part of Mission work, as it is a part of the work of any prophet in any land, but the proclaiming of God's truth by word of mouth is far from being the sole work of the missionary. Indeed, under some circumstances, it may become a subordinate part of his work his message being given thru quite other channels.

The progress of Christian truth and civilization has made increasingly clear the fact that Christ's teachings were meant for this present world quite as much as to prepare people for a world that is to come. Not only are individuals to be transformed and brought into fellowship with God but thru individuals nations are to be transformed and made part of his kingdom. We are coming to realize that this world is God's world, not yet completed but in the very process of being made, and that we are is co-workers sharing in the work of creation. Mission work is part of the work of transforming and creating nations.

One of the mightiest forces for the accomplishment of this purpose lies in the school. The student of to-day becomes the leader of to-morrow. Mold the thinking of a nation and you have molded its feeling and action and gone far toward molding its moral choices.

No better illustration of this truth could be asked than that given by the Japanese nation to-day. In less than sixty years it has risen from a little known and insignificant nation to a position of leadership and increasingly recognised equality with the foremost nations of the world. This has been accomplished by a comparatively small group of men who have really created and guided the modern policies of the nation. Many of these men received much of their early education thru Christian missionaries and teachers. Some became professedly Christian while others were profoundly influenced.

It has thus come to pass that the Christians of Japan have had a share in the making of the modern nation out of all proportion to their numerical strength. It has also come to pass that, tho not a Christian nation, the spirit of Christianity is being shown in much of its activity,—its treatment of the Russian prisoners and changes in its criminal code being cases in point.

The question now is,—Shall this spirit of Christianity, which has thus entered into the making of the modern Japanese nation, really become an enduring part of the national life and transform all classes of the people?

Among the forces that shall bring this to pass preaching is one but another, at east equally potent, is teaching,—the training of men to think, the molding of mental and spiritual life which always accompanies true teaching. In this way Christian business men, doctors, lawyers, teachers, are made and Christian homes

established.

When to this is added the fact that the student classes are the most easily reached and the most receptive of new light, and truth, and thought it will be at once recognised that educational work forms a part, and an exceedingly important part of Christian Mission work.

M. D. DUNNING.

The following quotation from an article by Dr. Barton published in The Congregationalist shows how one educational institution is aiding in the spread of Christian thought and truth.

"Six of the former (Dōshisha) students are in Parliament and one is a director of the Bank of Japan and the head of its business in Korea, doing there all the government business with that country. One is private secretary to Marquis Ito and a Trustee of the Dōshisha. Two are doing editorial work for Count Okuma. Five are editors-in-chief of the leading dailies in Tokyo besides several who hold lower editorial positions. Dōshisha men also hold important positions upon the bench and in various government offices. Two hold professorships in the Imperial University. Over one hundred are teachers in private and government schools in Japan. Most of these are Christian men who carry their religion into their business and profession. About one hundred more Dōshisha men are engaged in direct Christian work as pastors, preachers, evangelists, and secretaries of the Y.M.C.A."

The Inauguration of President Harada.

[AS SENT TO THE MISSIONARY HERALD.]

The Reverend Tasuku Harada was inaugurated president of Dōshisha April 27th. The occasion was full of significance. Twenty men, representing three nations and races, a united Board of Directors, a unified Alumni, occupied the platform. The note of loyal Christianity was repeatedly sounded, and the scores of telegrams and congratulatory letters bore witness to the wide interest in the occasion.

Dr. J. D. Davis, revered with Dr. Neesima as the joint founder of Dōshisha, led the procession of those who ascended the platform. The introduction of the new President was given by the Honorable Tokio Yokoi, M. P. The Reverend Mr. Miyagawa offered the prayer of inauguration, after which Dr. Davis, in behalf of the Faculty and representing a host of unseen witnesses, extended the right hand of greeting to President Harada. He spoke of the ideals of the school, of its wonderful accomplishments, of the restored harmony among all its friends, of the expectation of thousands in Japan and America that, under the administration of President Harada, the school was to enter upon an era of unparallelled prosperity and service; and prayed that the mantle of the great Neesima and a double portion of his spirit might rest upon the new incumbent of his office.

Greetings from the Alumni, from the Kumi-ai Churches as a body, and from individual churches of that and other denominations throughout Japan, from many sister educational institutions, from the Minister of Education, Count Okuma and others were offered. The greetings of Lahore College (India) were tendered by a representative of its faculty who spoke in terms of highest appreciation of the service rendered by President Harada during his recent visit as a Christian lecturer in the educational centers of India. He felt that Mr. Harada's experience as a pastor and evangelist fitted him to realize the dream of the dying Neesima who, with the map of Japan before him, desired his friends to take steps for the rapid evangelization of his country. In President Harada also was one who should lead the movement of fraternal fellowship which should unite and elevate the East.

Letters were read from the Officers o

the American Board, from Amherst College, and from Yale University of which Mr. Harada is an alumnus. A telegram also was received from the Yale (Japanese) Alumni Association in Tokyo. The congratulations of Amherst College were expressed in a letter from Dr. Hitchcock, dean of the Faculty. With President Seelye, Dr. Hitchcock was in Tokyo in 1872, when the father of Neesima was told that his son had become a Christian and entered upon a life of Christian service. The letter was warmly personal from a full heart of love and confidence in the school of Neesima's founding and in him called to be its head.

President Harada's inaugural address was brief but expressive of that strong Christian faith and purpose which characterizes the man and will mark his administration. He said in part,—

"No education is complete without the training of man's spiritual nature. No manhood can be symmetrically developed apart from religious ideals.

Dōshisha emphasized the importance of spiritual training and the development in its students of a strong, pure personality after the ideal of Christ, who is the heart and center of our institutional life."

The benediction was pronounced by Dr. Learned who, with Dr. Davis, since the founding of the school has served Dōshisha with unbroken and tireless devotion. The presence of these men who knew, loved, and labored with Neesima, added greatly to the impressiveness of the occasion.

Following the exercises in the chapel, an informal reception was held in the Theological Hall, and athletic sports were given by the students on the athletic field.

Mr. Harada enters upon his service under most auspicious circumstances. The enrolment of the school is larger than for many years, 781 in all departments. The alumni and friends of the school are drawing together in an endeavor to meet the absolutely compelling needs of the school in way of increased funds. An endowment is imperative, and for it the friends of the school, not only in Japan but also in America, must unite loyally. The time for hesitation is past. The future of the school was never so assured. An unparallelled oportunity lies before Dōshisha as a Christian Educational Institution. Each day is proving the power of education in Japan; and the salvation of the couutry, in a deep and broad sense, lies in making sure that the spirit of her education be and remain Christian. Japan is moved by her thinking men; and the whole East is moved by Japan. Trained men of character are her need.

Dōshisha, in order to maintain her position as an Educational Institution, able to train leaders and influence action, must strengthen and develop her Higher Departments. The present endowment, the joint gift of Japanese and American donors, is, apart from land and school buildings, less than $100,000. Its administration is in the hands of a Board of Directors, representing Japanese and American donors, and the alumni of the School. Government supervision of corporations in Japan is strict. The law, requiring annual reports of all funds and holding corporations accountable for the proper use of all properties, makes trust property bestowed in Japan as secure as that deposited in any country.

May we not expect that the administration of President Harada, who holds the confidence of all who know him, in Japan and in America, may be marked by the cordial co-operation of all friends of Christian Education who realize the strategic position of Japan and the power of such an institution as Dōshisha?.

F.A.L.

Glory Kindergarten and Training School.

A RED LETTER YEAR WITH EIGHTEEN FACTS FOR EIGHTEEN YEARS.

1. This work was begun in the fall of eighteen eighty-seven.

2. Besides the parent kindergarten there are now five others.

The Imadegawa Kindergarten in Kyoto.
The Airin Kindergarten in Kyoto.
The Maebashi Kindergarten in Maebashi.
The Tottori Kindergarten in Tottori.
The Hanabatake Kindergarten in Okayama.

3. The four graduates in 1907 from the Training School bring the total number up to fifty.

4. At a rough estimate three hundred and fifty children have taken our certificates from the kindergarten.

5. Eight text books have been translated for the Training School.

6. The W.B.M.I. has put ten thousand five hundred and eighty-six dollars into the running expenses during these eighteen years, exclusive of salary for the foreign teacher. Eight hundred and fifty dollars has been given for buildings by friends in America making an average of six hundred and thirty-five dollars a year to carry on the two institutions or three hundred and seventy-five dollars and fifty cents for each.

7. We have needs,—land, new buildings, and better appliances, also more money.

8. Our first large gift from the Japanese has come this year,—one hundred yen from Mr. Yamaguchi, engineer for the government railroad between Tokyo and Shimonoseki.

9. Our first large training class has also come this year,—sixteen girls, while we have refused ten equally good ones for lack of funds and room. Already we have applications for a year hence.

10. We have raised our tuitions to two and a half yen a month for the training class and one yen and a half for the children in the Kindergarten.

11. New chairs, clocks, curtains, matting, and one new organ have been purchased.

12. Two new departments have been added to the training school,—Gymnastics and Flower Arrangement.

13. Two short courses of lectures have been given by physcians—by Dr. Kawamoto of Kobe and Dr. Lucy Hall-Brown of America.

14. A noteworthy and joyful event of the year has been the comradeship of Miss Nivling for three months in clerical work.

15. A Japanese clerk in the office is a bit of grandeur which the growth of the work demanded.

16. We begin to see, in this year 1907, a glimmer of light on a long cherished ideal,—a perfectly regulated business department for the work of the Training School and Kindergarten.

17. But the crown of joys has been repairs on our leaking, decaying, tottering, play-room at the Kindergarten and the equally bad back fence. OH! but we breathe calmly and smile happily now as we enter our tight, strong, clean, bright room and catch a glimpse, from its windows, of the pretty fence.

18. And lastly, in this year of wonders, we have come to a second edition of one of our books, the best book we could give to Japan, Froebel's Mother Play.

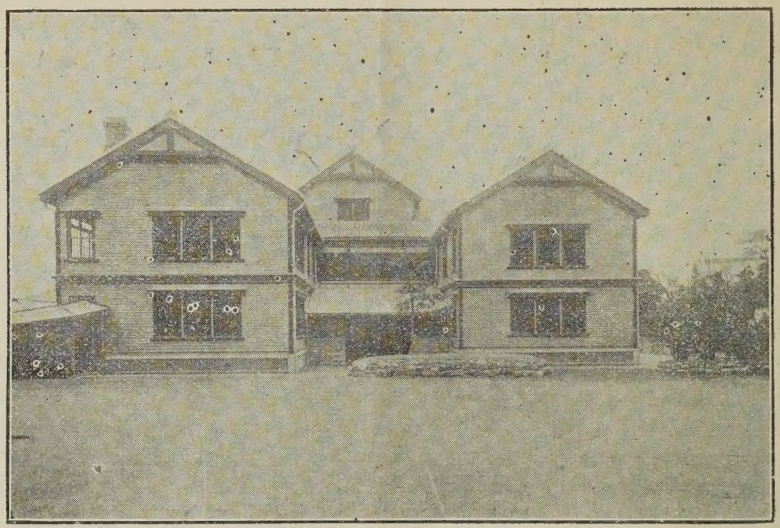
Eighteen years ago who could have believed that all this was ahead but a step at time and here we are thanking God and taking courage.

A. L. Howe.

The Conditions, Work, and Prospects of Kobe College.

One needs but to step inside the gate at the entrance to the grounds to realize that conditions at Kobe College, even physical, are undergoing a complete transformation. A miniature but most picturesque mountain has recently arisen within our borders and is the first thing that meets the eye. A *yama*, most of you will at once exclaim.

There are evidences of life and activity all about, and if one is not farsighted enough to see the working out of all these well laid plans, a few minutes with one or more of the enthusiastic members of



STUDENT'S ENTRANCE AND PLAY-GROUND OF THE NEW ACADEMY RECITATION BUILDING, KOBE COLLEGE, KOBE.

the Building Committee will convince even the blindest of the eventual results.

Already the sound of the hammer and the call and response of the coolie laborers tell us that soon the new building containing the Chapel, Library, Administrative Offices, and some recitation rooms will welcome us within its portals.

Kobe College is beautifully situated on the sloping hillsides with the broad expanse of water in the foreground and the mountains rising in their beauty and impressive majesty in the background. Nature has done so much in affording this ideal spot for a school! Oh! for the means to carry out plans already made!

The buildings now consist of a Science Building, Music Hall, two small Dormitories, a Sewing and Domestic Science Building, and a Recitation Hall, besides the Home for American teachers. The urgent needs in this line alone are for a gymnasium, new Dormitories, and an addition to the Domestic Science Building.

Sometimes the expression "to meet the growing needs" sounds somewhat worn with constant use, but when the facts speak for themselves what else can be said? The school, you may remember, started as a primary school for girls, everything being managed within the one building, and necessity compelled them, in order to keep pace with the demand for higher education for women, to increase gradually the scope of the school until now the work of the college is included in its curriculum.

As the higher courses were added the lower ones were dropped until at the present time the girls cannot be admitted unless they have completed at least six years work in the government schools. The Academy Course is five years and the College Course three years. A supplementary year has been added between the Academy and College Courses making the course nine years in all.

The school has now an enrollment of about two hundred girls, only ninety of whom can be accommodated in the dormitories. We are continually made aware of the fact that the girls under the constant influence of the school develop in the new life faster by far than those

who have the counteracting influence of unsympathetic environments.

The day begins with Chapel at eight thirty in the morning and closes with prayer meetings by classes in various rooms shortly before retiring. As one hears the voices raised in earnest song first from one room, then from another, sometimes singing:—

"Now the day is over,
Night is drawing nigh,
Shadows of the evening
Steal across the sky:"

and ending with that last stanza that is so much of a prayer, it is impressive indeed and keeps one ever mindful of the "charge to keep" we have.

The prospects in a material way are the speedy completion of the building already mentioned; in a spiritual way are the deepening of the convictions so evident among the girls. Within the week have come requests from the girls that the Christians of the school might meet to pray for themselves. There are the usual organizations for carrying forward religious work within the school and there seems to be the desire to do so.

With a faculty of some twenty four Japanese and American teachers working in harmony under earnest, consecrated leadership, what may not the future hold in store for Kobe College?

The Maebashi Girls' School.

The beginnings of the Maebashi Kyo-Ai Jo Gakko (Mutual Love Girls' School) sounded like the echoes of old Japan as they were told, on the nineteenth anniversary, by two men who have always been warmly interested in the school. The story began twenty-two or three years ago when some enterprising men in young and middle life decided to have a night school for teaching English.

The promoters collected funds, engaged a teacher, and for a time all went well, but like many such enterprises enthusiasm one waned the original founder and financial backer moved to Tokyo.

By that time a few of the Christians had begun to realize the need of a Girls' School, and were ready to take whatever equipment was left, even including the debts if those interested in the first school were willing to give them up.

On a memorable night Feb. 29, 1888, several well-known men interested in the two schools, the old one and the proposed new one, met in the upper rear room of a hotel to discuss the various questions of property, and to draw up a final agreement if such should be reached.

Having secured the property of the former Boys' School for the new Girls' School, the Christian man most interested in the latter was just leaving the room when he was met by a policeman who promptly arrested the whole party and put them in prison. Most of them were political suspects, but the Christian man was able to prove that he had never meddled in politics, so his presence was finally accepted as testimony that they were *really* met for their *avowed* purpose. So after a weeks' imprisonment the whole company was released. This gentleman is still one of the trustees of the school. Thus was the nest-egg of the Kyo-Ai Girls' School laid. The egg was hatched and the school became a reality in June 1888.

The pupils, as was the case in most Girls' Schools started during that period, were a mixed company, young married women, those of middle life, and young girls, all seeking English.

In Sept. Miss Shed was sent by the Mission to assist in the school and from that day to this some foreigner has been on the ground to teach English.

The time of greatest depression, when students were few and funds were low, corresponded to the same period all over the country, when Girls' Schools were under a fire of hostile criticism.

The revival began in '98 or '99 and the school has been growing in numbers and influence ever since.

Location—Those familiar with the mulberry fields of Jōshū will realize the faith of the early builders of the school, when they decided to plant it in the midst of the fields on the north-west corner of the city. The land when cleared of the mulberry trees looked like a veritable *Sahara* over which the dry winter winds blew carrying dust and sand everywhere. Now the flourishing cherry, plum, pine, and chestnut trees and the productive vegetable garden all bear witness to the unfailing care of the matron, who for these many years has nursed and tended the growing trees and plants in the garden, as she has cared for and loved the girls in the house.

The first building was occupied in Nov. '89 a little more than a year after the opening of the school. Five small buildings now house the one hundred and forty pupils of whom about sixty are boarders.

The pupils have tripled in numbers in the seven years since the writer came to Maebashi, but its value as an educational institution is many fold greater than the mere numerical increase would indicate.

The first class graduated in '92 and there have been some every year since that date. The whole number of graduates from the beginning is one hundred and seventy-one. The present class is the largest having thirtytwo in the regular course.

It also leads in the proportionate number of Christians, one half the class, viz. all the boarders and those from Christian families in town are Christian at heart and in practice. One or two for family reasons have not been baptized.

Since Apr. '06 the course of study has corresponded to but is not identical with, the Gov't Girls' High School (Kōtō Jo Gakko). It gives five periods a week of English for three of the four years, viz. two hours a week by the foreign teacher and three by the Japanese teacher for each class. There are always a few girls who, because of health, mental incapacity, or parental preference, spend the English hours in sewing.

The emphasis is constantly laid upon development of character. The boarders attend church and Sunday School. All have a weekly Bible lesson in the classroom, and all are expected to attend the opening exercise each morning.

The graduates who go away to Tokyo or elsewhere for further study are not numerous, but at the present time two are in the Kindergarten Training School in Kobe, four in various schools in Tokyo, and one in Dōshisha.

Most of the girls return to their homes and assist in silk raising or other industries, and in a few years are married into homes of their own. So far the graduates have a high reputation as faithful daughters and useful wives.

The school is in great need of larger grounds and better and larger buildings.

MARTHA CLARK PEDLEY.

A few Facts about the Bai-kwa.

Nearly thirty years ago the few, poor Christians in Osaka longed for a school for their daughters.

The government had begun a public-school system but there were no good schools for girls.

The Woman's Boards had just built the Kobe and Dōshisha girls' schools and could not undertake another, therefore the Christians of the weak, Kumi-ai churches in Osaka, with the help and encouragement that missionaries as individuals could give, by great self-denial, started their own school on a self-support basis.

It was often said that the school was of more importance in educating the Christians than in training girls. For a long time almost all felt a personal responsibility for their beloved child as it was called, the child of the churches, as the name (plum-blossom) was drawn out from the Chinese characters of the names of the churches interested.

From the beginning it became famous as it was the first self-supporting Christian school in Japan, at a time when self-support was a burning question.

Its history is one of strenuous efforts, almost overwhelming discouragements and a continual conflict with the temptation to make its Christianity less prominent. But for its keeping its Christian colors flying it would have become the nucleus of the Woman's University.

The governor, the mayor, and leading men of wealth have sent their daughters but have not given large sums of money to the school.

The Mission has continually given the services of missionaries, and the Woman's Board has twice saved it when in estreme need, which is greatly appreciated by the Japanese.

Some years ago it was said, by a Japanese who knew, that the Bai-kwa was the strongest evangelizing agency in Osaka, and now, without detracting from other noble work, it is safe to say that it is one of the influences that is surely uplifting the ideals of the leading men of the city.

One hundred and ninety have graduated, and the names of sixty-two who were prevented from graduating, but are still helpful, immediately follow the names of the graduates in the magazine which they have published for years. The majority of these have married and are scattered throughout Japan, in Corea, Formosa, China, Hawaii, and America. Two are trustees of the Bai-kwa, the other trustees being pastors, business men, and an editor of the leading daily paper in Osaka, all of them being Christians.

The efficient and faithful principal, Mr. Osada, the pastor of Tenma Church, is the husband of another graduate.

The two who studied in Mt. Holyoke College have brought honor to that college as well as to the Bai-kwa. Altho Miss Yegashira's bodily presence is no longer in the school her influence is an increasingly great incentive to high scholarship and nobility of character. Miss Kajiro and her grand work in Okayama is widely known, as is Miss Kamahara of Kobe College, Mrs. Tsunajima the wife of the pastor of Bancho Church, Tokyo, and Miss Kawashima who is now in Simmons College because of her efficient work as teacher in Miss Tsuda's school in Tokyo. Many others deserve honorable mention but space forbids.

Former pupils are sending their daughters, and one of the graduating class belongs to the fourth generation of Osaka Christians and honors her Christian heritage.

Mr. Osada's great aim is to make intelligent Christian women, especially mothers.

It is only a middle school with two courses, Japanese and English including sewing.

New school buildings are greatly needed but the money for them is hard to get.

A. M. Colby.

The China Centenary Missionary Conference.

Shanghai, April 25 to May 7.

Nothing short of a large volume could give any adequate picture of this great gathering; and any attempt at a brief epitome must necessarily be so unsatisfactory as to make it hardly worth the time and space taken.

It was a great meeting, and it was well worth the trip from Japan to simply look upon the assembly, to sit still and think what forces and interests and history these men and women represent, and to listen to that wonderful "Centennial Survey" address by Dr. Arthur Smith, an hour of cyclopedic eloquence, filled with illuminating periods and scintillating epigrams that gave life and movement to the great panorama.

The place for the meeting was well chosen, Shanghai being doubtless the most accessible city for the majority of those concerned, and having as good

facilities as any for the accommodation of such an influx of visitors while the cordial hospitality of the people and of the local press could hardly have been exceeded elsewhere. The weather might have been better for the reputation of the town. One speaker, while likening the progress of education in China to that of a bicycle, got his figure slightly mixed when he told the preachers that the educationalists depended upon them to make the road ahead as *navigable* as possible. But he probably had in mind one of the Shanghai roads he had just been trying to negotiate.

The Conference was, as its name implies, a commemoration of one hundred years of missionary effort, since the coming of Robert Morrison to Canton in 1807. During that time the missionary force has increased from one to four thousand and the Christian community numbers one hundred and eighty thousand communicants, which implies a total of about seven hundred and fifty thousand within the pale of Christian influence.

Of those entitled to tickets and seats in the Conference, there were about four hundred and twenty-five delegates, elected to represent either some Station, or some particular phase of work, or else entitled by reason of twenty-five years of service in China; about seventy-five visiting-delegates, especially accredited by home Boards, Committees or Societies; and about five hundred visitors who came from outside to attend. Among these latter were about twenty-five from Japan. So there were fully one thousand who had tickets (white, red, and blue respectively) of admission.

The sessions were held in Memorial Hall, in the fine new building of the Y.M.C.A., which is not yet entirely finished, but which was hastily put in sufficient order to fairly well accommodate the Conference. In this Hall, which is dedicated to the long line of missionary martyrs in China, there is seating accommodation for nine hundred and fifty; but this had to be augmented by the use of extra chairs, as the Hall was crowded at very session, both floor and gallery.

Two chairmen were elected, representing the British and the American constituencies in the body, Dr. J. C. Gibson for the former and Dr. A. H. Smith for the latter. The former was possibly the better parliamentarian, but the latter, on his alternate half-day of duty, added an element of nerve and spice that was contagious and agreeable. "Ladies are asked to remove their hats,-*according to the Golden Rule*," was the way in which he toned down a rather delicate request. None joined more heartily in the laugh than did the ladies as they proceeded to remove the obstacles to vision.

Taking out the two intervening Sundays, there were left eleven days for conference sessions, and one topic was assigned to each day. The eleven subjects thus presented were: The Chinese Church; The Chinese Ministry; Education; Evangelistic Work; Women's Work; Christian Literature; Ancestral Worship; Medical Missions; The Holy Scriptures; Comity and Federation; The Missionary and Public Questions. Of these, the second, fifth, and tenth were presented by Dr. Sheffield, Miss Miner, and Dr. Ament respectively.

No papers were read at the Conference, but all were prepared and printed beforehand, and (presumably) had been perused by the delegates; so that when the topic came up for discussion all were ready to proceed at once to the consideration of the resolutions presented by the author of the paper, who was also chairman of the Committee that had had this topic under survey. This was undoubtedly a great economy of time.

While all the topics were most vitally related to Christian work in China, perhaps those that were fraught with the most wide-reaching consequences were, The Chinese Church, Evangelistic Work, Education, and Comity and Federation. From the first there was evidenced a great desire and also determination to "get together;" and the

words "unity," "comity" and "co-operation" were constantly in evidence. A part of one resolution adopted will indicate the general trend. "This Centenary Conference, representing all Protestant Missions at present working in China, unanimously and cordially declares that, unanimously holding the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holding firmly the primitive Catholic faith,—we gladly recognize ourselves as already one body in aim and spirit, teaching one way of eternal life, and calling men into one holy fellowship. —We frankly recognize that we differ as to methods of administration and church government; but we unite in holding that these differences do not invalidate the assertion of our real unity in our common witness to the Gospel of the grace of God."

Before its adjournment this Conference will undoubtedly take such action as shall bring about a large degree of unity and co-operation among the missionary forces, and as shall give a large measure of autonomy to the native churches, thus satisfying their great and growing aspirations. The many Mission Schools will also undoubtedly become co-ordinated and work together with better economy and results; but it is doubtful if the dream of a great Christian University will materialize, towards the establishment of which it was suggested that the United States Government might be asked to contribute the Boxer indemnity money which it took with reluctance and holds without pleasure.

The discussions were, in the large, of high grade and broad gauge, and revealed a body of men and women gifted and consecrated. It was natural that in so large a body an occasional discordant note should sound. As one observer remarked, "It is wonderful with what tenacity a small man will hold on to a small idea." But on the whole the ideas that were to the front were large and were grandly held.

While the daily morning and afternoon sessions were held in Memorial Hall, each evening there was a public meeting held at the spacious Town Hall, where audiences of from one to two thousand gathered to listen to addresses on many topics from many speakers,—Dr. Smith, Dr. Moore, Dr. Pearce (on "Robert Morrison"), Prof. Bosworth, Sir Alex. Simpson, and others; and on Sunday the various churches of the city had each a strong program to offer.

And that there might be no lack of meetings for the refreshment of the weary delegates and visitors, the interstices of each day were usually filled in with prayer meetings, denominational reunions, and receptions under various auspices. Among these latter might be mentioned the one given at the Astor House by the Business Men's League, several representatives of which were present from America and Canada; also the one by Dr. Gilbert Reid and Mrs. Reid on the spacious lawn of The International Institute. At each of these about one thousand guests were present, and both were most delightful occasions.

The Congregationalists were most pleasantly entertained one evening by Mr. R. E. Lewis, the Y. M. C. A. Secretary at Shanghai, and Mrs. Lewis, when twenty-five or more were present, the evening closing with after-dinner speeches, with Dr. Arthur Smith as the inimitable toastmaster.

There was also a meeting together of the British and American Congregationalists for mutual acquaintance, and at this time a joint committee was chosen to further plans of co-operation.

A thing of interest to some of the visitors to the Convention was the frequent reference to Japan, both in the printed documents and in the platform speeches. Some of these were sympathetic, and showed a good comprehension of the situation in this country, while others showed a strange lack of appreciation of the circumstances here, notably on the matter of educational work. But on the whole it was evident that Japan and her progress is looming large in the eyes of

China, and is exerting a strong influence upon the nation and upon the Mission bodies at work there.

The mottoes in evidence at the Conference, such as "Unum in Christo", "Till we all attain unto the unity of the faith", and "Thou shalt see greater things than these", sufficiently indicate the temper of the assembly, and make it easy to prophesy that in future this consecrated band of workers, foreign and native, are to walk and work in closer sympathy and fellowship, and with hearts fused together by the fire of the Holy Spirit are to put such an impress upon the character of the now awakening nation as can never be obliterated when she comes into her full national strength and consciousness,—as she will during this new century.

H. B. NEWELL.

SAPPORO.

Sapporo is two days and two nights of hard travel north of Tōkyō, quite out of the line of world travelers. And so we have never been able to share with the southern cities their frequent visits from influential Christian workers from abroad.

On April 14th and 15th however we welcomed our first guests in the persons of Professors Henri Bois of Montauban and Alexander Macalister of Cambridge. The citizens and officials of Sapporo and of Hokkaido as well as the Christian community accorded these guests a hearty welcome. Never before have such preparations been made in this city for proclaiming Christian truth. The Assembly Chamber of the local legislature was kindly put at our disposal for four lectures. This fact is the more significant since this building is not ordinarily loaned for any purpose whatsoever.

And while Sapporo extended its cordial welcome the two professors on their part, out of the abundance of their experience and the wealth of their erudition made strong presentations of the Christian teaching.

In private and social intercourse also their delightful personalities and ever stimulating conversations charmed us all.

Their visit was followed by another from Messrs. A. W. Davies and Garfield Williams accompanied by Rev. Susumŭ Tajima for a series of helpful evangelistic meetings, April 19-21st.—And we mean to make this good beginning of good things to be only a beginning.

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